بسم الله الرحمن الرحيم

الإبدال والدمج والحذف بين العربية والهيروغليفية

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هامان / حامنا ح ؛ هامان/ حم نتر

التقارب بين حرفي الهاء والحاء (حروف الاحتكاك الحنجري الحلقية) بينها وبين الهيرغليفية ترادف ، فيمكن إبدال هذه مكان هذه والعكس، وهذا كثير بين العربية والهيروغليفية اللتان تربطهما ببعضهما أصل مشترك كما هو معروف عن علماء اللغات،

القائمة التالية توضح ظاهرة الإبدال والدمج والحذف والقلب بين نفس الكلمات التي تحمل نفس المعاني بين اللغتين

1	أمير	أمي+را = أميرا
2	تفاح	تبح
3	بطيخة	بدوكاء
4	فرعون	بارعون
5	تمساح	مسح
6	جماعة	دعمو
7	دلّاع	عيدالجو

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عَمْقو	عُمْق	8
عليتا	عِلِّيَّة(حجرة مرتفعة)	9
عادوتا(حِلف)	وعد	10
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(1) إبدال الفتحة مكان الكسرة، ودمج كلمتين
أمير = imy- r [1] ؛ مكونة من كلمتين (إيمي) imy وتعني: الذي في + آرا r وتعني: فم) والمعنى: الذي تؤخذ الأوامر من فمه.[2]

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307. 𓅓𓂋𓋩 imy-r ḫrp, Overseer of a District
Leiden II nos. 4, 39; CG 20134, 20617
Disc.: A police official; Verwaltung, p. 76

1-Word and Table أمير *imy-r*: أمير/ ʾamīr

ʾ*Amīr* means in classical Arabic the commander, prince, and chief². It was originally taken from the ancient Egyptian words «*imy* means who is in» and «*r* means mouth»; when combined, they mean « he whose orders are taken from his mouth», which was also used for princes. The word *imy-r*, 𓅓 - 𓂋, means overseer, steward, prefect, mayor, governor, or commander³.

(2) إبدال الحروف المتقاربة في المخارج:
- تفاح / تبح : الإبدال بين الباء والفاء.[3]

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1 INDEX OF EGYPTIAN ADMINISTRATIVE AND RELIGIOUS TITLES OF THE MIDDLE KINGDOM, With a Glossary of Words and Phrases Used by WILLIAM A. WARD,pg41

2 Deena Alesaily., *THE ORIGIN OF ARABIC WORDS IN THE ANCIENT EGYPTIAN LANGUAGE*., Journal of the General Union of Arab Archaeologists .,Volume 9.,Issue 1 1 Article 9(2024) DOI: 10.21608/JGUAA2.2023.219549.1139,pg142.

3 Ibid., pg146.

- بطيخة/ بدوكاء: الإبدال بين الطاء والدال ، والخاء[4]

6- Word and Table *tufāḥ*/تفاح *tpḥ- dpḥw- ḏpḥ*

The meaning of apples in the classical Arabic language is ***tufāḥ*/تفاح**[38]. Its origin was from the Egyptian word *tpḥ*, *dpḥw*, (, ,), which means apples[39].

presence »

5- Word and Table *baṭiḫh* / بطيخة *bddw-k3*

In the classical Arabic language, watermelon is called بطيخ/ ***baṭiḫ*** plural form, and the singular is *baṭiḫh*/بطيخة. It originated from the Egyptian word *bddw-k3*[29].

Documentation of *bddw-k3*

The first occurrence of watermelon was attested in hieroglyphic inscriptions on tomb walls dating to fifth dynasty in Saqqara (3566-3333 BC).It was also mentioned in the tomb of Tutankhamen[30].

Watermelon was presented as food and offerings to nourish the dead in the afterlife. Thus, it spread outside Egypt throughout countries along the Mediterranean Sea by merchants. It was recorded in the Brugsch Papyrus[31] or P. Berlin 3038. The line 193-194 reads[32]:

ḏdwt r.f m kt pẖrt bddw-k3[33], «sayings to (the mother of) him as another prescription of the watermelon *bddw-k3*»[34].

(3) تمساح/ مسح[5]

8- Word and Table *tmsāḥ*/تمساح *msḥ*

Tmsāḥ/تمساح is a crocodile in the classical Arabic language[50]. The word is derived from the ancient Egyptian origin as the *msḥ* in hieroglyphs. Its ideogram is [51] the Gardiner sign list codes are (G17-O34-V28-I3).

(4) جماعة/دعمو[6]

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[4] Ibid., pg146.

[5] Ibid.,pg147.

[6] Ibid.,pg147.

10- Word and Table *gamāᶜh*/**جماعه** *ḏ3mw*

Gamāᶜh/**جماعه** is the classical Arabic word that means troop, group, company, or community. It is related to the ancient Egyptian word *ḏ3mw* [hieroglyphs], (U28-G1-G17-Z7-A17-A1: Z2). It means troop[57].

(5) دلَّاع(بطيخ) / عيدالجا(7)

*ᵓidalga; ᵓid(a)laga. N. m. **A SWEET MELON, PERHAPS "WATER-MELON."** The meaning of the word is fairly well established by the contexts. An. III: *P3 ᵓidal=—n=r=ga mì dp bìt*. "The melons are like the taste of honey." These melons were grown with cucumbers: (An. IV 9, 1 ff.) *ỉ-ìr·ì n·k 5 sṯ3w m bi=du ḥr rsy p3y·k dmì. ᶜš3 sšpw, ᵓi=d=n=—r=ga, <ì3>ds mì šᶜt*. "To the south of your town I will cultivate 5 *arouras* in cucumbers. The cucumbers, *ìdnrg*, and *ìds*-melons will be as numerous as sand."167 Loret,168 translated as "carob," as did Caminos.169 Černý identified the word with Coptic Sϭλοϭ, Bϭλωϫ, ϣλωϫ "gourd."170 Janssen felt that the word was not Semitic and says it is the "well known" word for gourd.171 The word, however, does not appear before Late Egyptian. A Semitic word from the root *dlᶜ* is well attested with precisely the meaning needed in the Egyptian texts, and it would appear that the words are connected. Cf. MH and Mod. Hebrew דְּלַעַת "cucumber; pumpkin; etc." Arabic (Maghreb) دلّاع (*dallāᶜ*) "watermelon." Egyptian *g* for

(6) عُمْق/ عَمْقُو[8]

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[7] HOCH, J. E.: Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period, Princeton and New Jersey (Princeton University Press) 1994.pg31.
[8] Ibid.pg69.

74. 𓂝𓅓𓈎 *ʿa=m=qu₂* St. Amenḥotpe II,[73] and elsewhere. [D. 18]

ʿa=ma=q Shishak List, 65.[74] [D. 22]

**ʿamqu*, *ʿamaq*. N. m. only as or in n. loc. "VALLEY." Cf. BH עֵמֶק; Ph. עמק; Ug. *ʿmq*, and in Akk. transcription *a-mu-q[u]*;[75] TA עִמְקָא; Ar. عمق (*ʿamq*), all "valley"; Eth. ዐመቅ: (*ʿəmaq*) "depth." The n. loc. occurs in cuneiform transcription as ^matu^*Am-ki*. The later writing in the Shishak List suggests that the case ending had dropped, and that an anaptyptic vowel had been introduced. (*VESO* V A, 4; B. 261.) [5]

(7) عِلِّـيَّة = عليتا= الحجرة المرتفعة[9]

86. *ʿa=ra=ta* An. III 7, 5. [D. 19]

P. Leiden I 370 vs. 14–15.[111] [D. 20–1]

ʿa=–r=ta P. Harris I 4, 2. [D. 20]

P. Harris I 58, 10; 58, 5; 59, 2.

P. Harris I 57, 13.

Wenamun 1, x + 13. [D. 21]

ʿa=ri₂=ta₅ Karnak portal.[112] [D. 21]

ʿa=–n=–r=ta Gloss. Gol. 5, 14–15. [D. 20–1]

**ʿalīta*. N. f. "UPPER CHAMBER." The contexts in which the word

type of worker after (mud-)bricklayers,[116] could well denote a type of plaster-work rather than stone-patchwork.

Cf. BH עֲלִיָּה; Ph. עלת "upper part (of sarcophagus); lid"; Amorite *ʿaliyatum*, *ʿalītum* "high"; TA עֲלִיתָא; Syr. ܥܠܝܬܐ (*ʿalīṯā*); Ar. علية (*ʿullīya*); Akk. *elītu* (*alītu*, *ilītu*), all "upper chamber." Ward argued that this word is a phonetic spelling of the old native Egyptian word *ʿryt* "gate" because there is no *y* indicated in the writings.[117] The

[9] Ibid.pg 76,78.

86. *ʿa=ra=ta* An. III 7, 5. [D. 19]

P. Leiden I 370 vs. 14–15.[111] [D. 20–1]

ʿa=—r=ta P. Harris I 4, 2. [D. 20]

P. Harris I 58, 10; 58, 5; 59, 2.

P. Harris I 57, 13.

Wenamun 1, x + 13. [D. 21]

ʿa=ri$_2$*=ta*$_5$ Karnak portal.[112] [D. 21]

ʿa=—n=—r=ta Gloss. Gol. 5, 14–15. [D. 20–1]

ʿalīta*. N. f. **"UPPER CHAMBER." The contexts in which the word

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Cf. BH עֲלִיָּה; Ph. עלת "upper part (of sarcophagus); lid"; Amorite *ʿaliyatum*, *ʿalītum* "high"; TA עֲלִיתָא; Syr. ܥܠܝܬܐ (*ʿalīṯā*); Ar. علية (*ʿullīya*); Akk. *elītu* (*alītu*, *ilītu*), all "upper chamber." Ward argued that this word is a phonetic spelling of the old native Egyptian word *ʿryt* "gate" because there is no *y* indicated in the writings.[117] The

(8) وعد= عادوتا (حِلف أو تآمر)[10]

[10] Ibid.pg86.

105. [hieroglyphs] ᶜa=du=ta P. Jud. Turin 4, 5. [D. 20]

*ᶜ*aduta*. N. **"CONSPIRACY."** The word occurs in the context of the documents from the royal enquiry into the harem conspiracy against Ramses III: One of the crimes was to gather people together "to make conspiracy with them in order to commit treason against their lord" (*r ỉrt ᶜa=du=ta ỉrm·w r ỉrt sbỉ ḥr nb·w*). Cf. the Semitic root *wᶜd/yᶜd*, e.g. BH עֵדָה; Ug. *ᶜdt* "assembly;" Ar. موعد (*mawᶜid*) "promise; rendezvous"; Old S. Ar. [Old South Arabian script] (*mwᶜd*) "appointed time"; Akk. *adû* "a formal (written) agreement." The word appears to have the abstract ending [ūt]. The semantic field of the Semitic root is "meeting by appointment." Most of the words from this root are neutral in tone, but in Num. 16:5 the Hebrew word refers to a gang of rebels. Arabic وعد (*waᶜada*) can also have negative connotations: وعيد (*waᶜīd*) "threats; promises." The determinative (seated man with plural strokes) indicates that the Egyptians understood the word in the sense of "assembly" or sim., but the hieratic "dead man" determinative, as well as the context in general, conveys the sense of hostility or treachery. (H. 46; B. 300; *Wb*. I 237, 8.) [5]

(9) باب = بابيلو[11]

117. [hieroglyphs] *b=b=ra* Urk. IV 668, 13; 701, 3. [D. 18]

Bābilu*. N. loc. **"GATE (OF THE GOD)." Babylon. Cf. BH בָּבֶל; BA, TA בָּבֶל; Imp. Aram. בב, TA בָּבָא "gate, entrance"; Ar. باب (*bāb*) "gate, portal," بابل (*Bābil*); Akk. *bābu* "gate, door," *Bābilum*. The Egyptian transcription of the name conforms with those of Hebrew, Aramaic, and Arabic, which all exhibit the elision of ᵓ*aleph*. [5]

(10) فأس= بيصا[12]

إبدال بين الفاء والباء ؛ وبين السين والصاد

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(11) Ibid.pg95 .

(12) Ibid.pg110-111 .

*pīša. N. m. "AXE." Perhaps cf. Coptic ᴮϥⲱϭⲓ "chisel."[82] The term

tive use as a stone cutting tool. The word is possibly connected to the rather poorly attested root *pʾš,[83] e.g. Ar. فأس (faʾs) "axe;

(11) بقعة= بيقاعا : وادي

140. bi=qa=ʿa P. DeM 43, 4.[88] [D. 20]
*biqaʿa or biqʿa. N. "GULLY, RAVINE." The context is badly broken, but the text is almost certainly a love poem. From the isolated words and phrases that survive, it can be surmized that the following are involved: ointment, flowers, and boating. The immediate context involves a verb of motion and a man is being addressed. In any case, the word seems to have been correctly identified by Y. Koenig[89] with the root bqʿ, e.g. BH בִּקְעָה "valley; cleft," בְּקִיעִים "fissures"; Ug. n. loc. Bqʿt (aluBa-aq-at[90]); BA בִּקְעַת "plain"; TA בִּקְעֲתָא "valley." Arabic dictionaries cite بقعة (baqʿa) "a depression where stagnant water collects," but the usual meaning (read buqʿa) is "blotch; place, site." A *hapax*. (Not in *Wb*.) [5]

(12) منسوخة : مانوساحاتا[13]
نسخ العربية= رفع أو أزال
مانوساحاتا= نفى

169. ma=—n=ṯu=ḥa=ta H.O. 86 1, vs. II, 4. [D. 20]
*manuššaḥata. Vb. in PN f. "THE EXILE; ABANDONED WOMAN." The name is almost certainly a D-stem feminine singular passive participle. The *u* of the group ṯu, although misplaced, is characteristic of the passive. The root, however, is less

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certain. Although a connection with the root nsḥ is tempting (cf. BH נסח "to uproot (people)"; Imp. Aram. נסח "to uproot (people)," TA נסח D-stem "to exile."), evidence from Arabic (نسخ nasaḫa "to replace") and Akkadian (nasāḫu "to expel, deport) indicates that the final radical was /ḫ/ and not /ḥ/, and Egyptian ḥ for Semitic /ḫ/

(13) مُلَّى(الخبز الناضج) = مالولو(مخبوز جيداً)[14]

[13] Ibid.pg130-131.
[14] Ibid.pg140-141

178. *ma=ru$_2$=ru$_2$* Gloss. Gol. 7, 1. [D. 20–1]

malulu?* N. **A BAKED GOOD. The word is known only from this list of breads and baked goods. Perhaps cf. BH מלל "to rub, scrape," מְלִילָה "ear (of wheat)"; MH מלל "to rub, scrape (said of ears of grain)"; "to prepare a mush (of flour and vinegar)"; Ug. *mll* "to rub"; Eth. መለለ: (*malala*) "to scrape/plane (wood)." Any resemblance to Ar. ملّى (*mullā*) "bread baked in hot ashes" is gratuitous. The Arabic word is a *nisbe* derived from ملّة (*malla*) "hot ashes." (B. 475; *Wb.* II 110, 12.) **[2]**

(14) مَرِيسَة (نقيع التمر) = ميريتو (الخمر؛ نقيع العنب)[15]

183. *mar=su$_2$* P. Harris I 64a, 6, etc.[53] [D. 19 or 20, 20, 21]

O. Lit. DeM 1079 5.[54] [D. 19 or 20]

merîṯu*. N. **"NEW WINE, MUST." Coptic ^S^ⲙⲣⲓⲥ, ^B^ⲉⲙⲃⲣⲓⲥ "must." In P. Harris the word occurs in the phrase: *ỉrp mer=su$_2$ mnt 2864*. "*mrs*-wine, 2864 jars." Albright[55] identified the word with Akk. *mi-ri-is* in the phrase *mi-ri-is* GIŠ.GEŠTIN "*miris* of wine."[56] Even more certain is Luckenbill's identification with *me-ri-iš-tum* in the

phrase ^gar^*šikar u mêrištum* "wine and must."[57] Ward[58] associated the Egyptian *mrs* with Ug. *mrṯ/trṯ* "new wine."[59] Cf. also BH תִּירוֹשׁ "must, new wine"; Ph. תרש "must"; TA מֵירַת, מְרֵית "must, juice"; Syr. ܡܪܝܬܐ (*merīṯā*) "must." Two nominal forms occur in the Semitic languages, built with the *taw* and *mem* preformatives. Ugaritic has both forms.[60] Arabic مريسة (*marīsa*) "barley wine, a type of beer," is not related, as maintained by Vycichl;[61] the word

(15) ثرى= ميصارو[16]

إبدال الصاد مكان الثاء

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[15] Ibid.pg140-141.

[16] Ibid.pg158-159

Mêšaru*. N. m. as/in n. loc. **"PLAIN; WETLAND." The word refers to a place with productive agricultural soil, as is indicated by the plant determinatives and its occurrence in administrative texts with reference to grain. Some of the writings seem to be influenced by the Egyptian word *mšrw* "evening," especially the P. Wilbour examples, which contain the "night-sky" and "sun" ("time") determinatives. The water determinative in the *RAD* example suggests that the soil was moist. The word is possibly derived from

the root *yšr/wṯr* "to be level": BH יָשַׁר "be level, straight, just," מִישׁוֹר "level place, plateau," MH מִישׁוֹר "a common," מֵשָׁר "garden bed,"[147] Ph. ישר "just"; Ug. *yšr* "rightness"; TA יְשַׁר "to be firm; straight," מֵישָׁרָא "garden bed; plain"; Old S. Ar. 𐩱𐩥𐩻𐩧 (*ʾwṯr*) "plains, lowlands." Another possibility is a connection with the root *ṯrw/y* "to be moist," cf. BH מִשְׁרַת "juice"; MH מִשְׁרָה "pond"; TA תְּרֵי "to soak," מַתְרוּתָא "juice"; Ar. ثرى (*ṯaran*) "moist earth; ground, soil." The meaning of the Arabic word seems very appropriate, but since the NWS evidence all points to a meaning of extreme wetness, not appropriate for land producing cereal crops, the connection is somewhat questionable. (Not in *Wb.*) [3]

(16) حرة (هضبة) = حرا (جبل)

harra, harru*. N. m. and in n. loc. **"MOUNTAIN." The word in An. I has usually been associated with the NW Semitic word for mountain, but Gardiner translated it as "...tree."[6] The context does not particularly favour the meaning of a tree. An. I 12, 6 ff.:

(17) لص= لصيصا[17]

17() Ibid.pg217.

300. ha=ra=ṯi$_2$=ṯi$_2$ An. I 16, 4. [D. 19]
ha=—r=ṯi$_2$=ṯi$_2$ O. Lit. DeM 1006 6–7.[19] [D. 19]
*ha<t>lāṣiṣa? ha<t>šṭattira? Vb. "TO DO STEALTHILY?" The word occurs in the context of a scribe's promise to help an inferior rival in solving a difficult mathematical problem. The scribe suggests that his rival have a box made for letters and says that he will write *m hrṯ ṯ*. Gardiner conjectured that the word meant "stealthily," and referred to sending letters concealed in a box. If the meaning is "to do stealthily," then perhaps cf. the Arabic لصّ G-stem (*laṣṣa*) "to do stealthily," tD-stem "to act stealthily," but this is not likely as Egyptian *ṯ* for original Semitic */ṣ/ is otherwise

(18) حماقة= حماكاتا[18]

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ḥa=m=ka=w=t P. Med. London 10, 6.[17] [D. 18]
*ḥamakata. N. (f.?) A DISEASE. The nature of the disease is unknown. In the London Medical Papyrus, it occurs in a formula that is said to be *m ḏd n ḫ3styw* "in the language of the Foreigners." Ebbell suggested a connection with the Arabic حماق (*ḥumāq*) "smallpox (variola)," which is possible, but not provable. (Not in *Wb.*) [2]

أمثلة أخرى (سن=تنانو صـ262؛ شقَّ= صقَّ صـ 269؛شمس=صمصا صـ280؛كلأ"حرسَ"= كوليئا صـ 323؛ جلباب= جالّابا ص351؛ سخر= سَحِرا صـ371)

هذا وصلى الله على نبينا محمد، وآله وصحبه الراكعين السُّجَد.

18() Ibid.pg228.